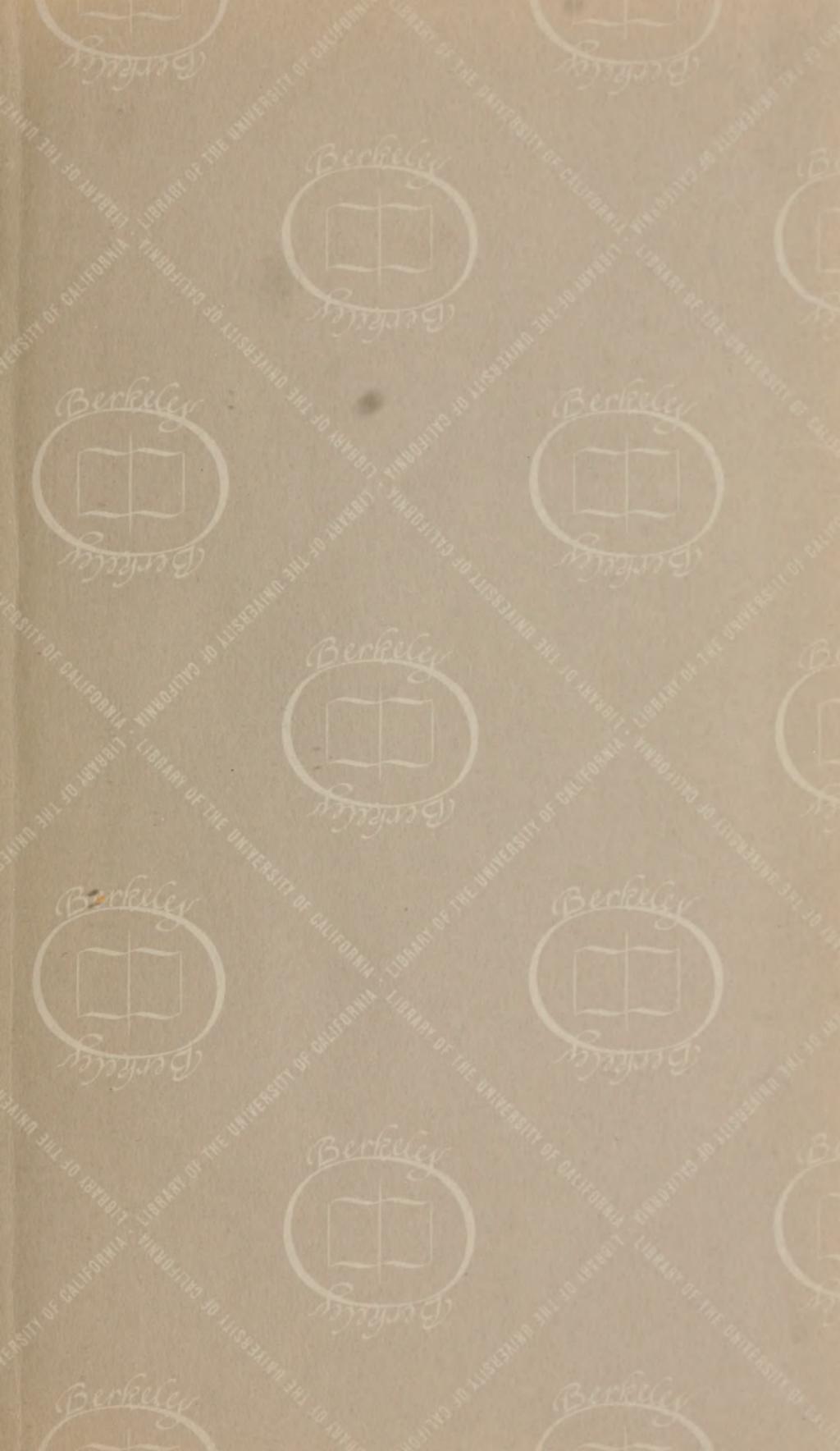


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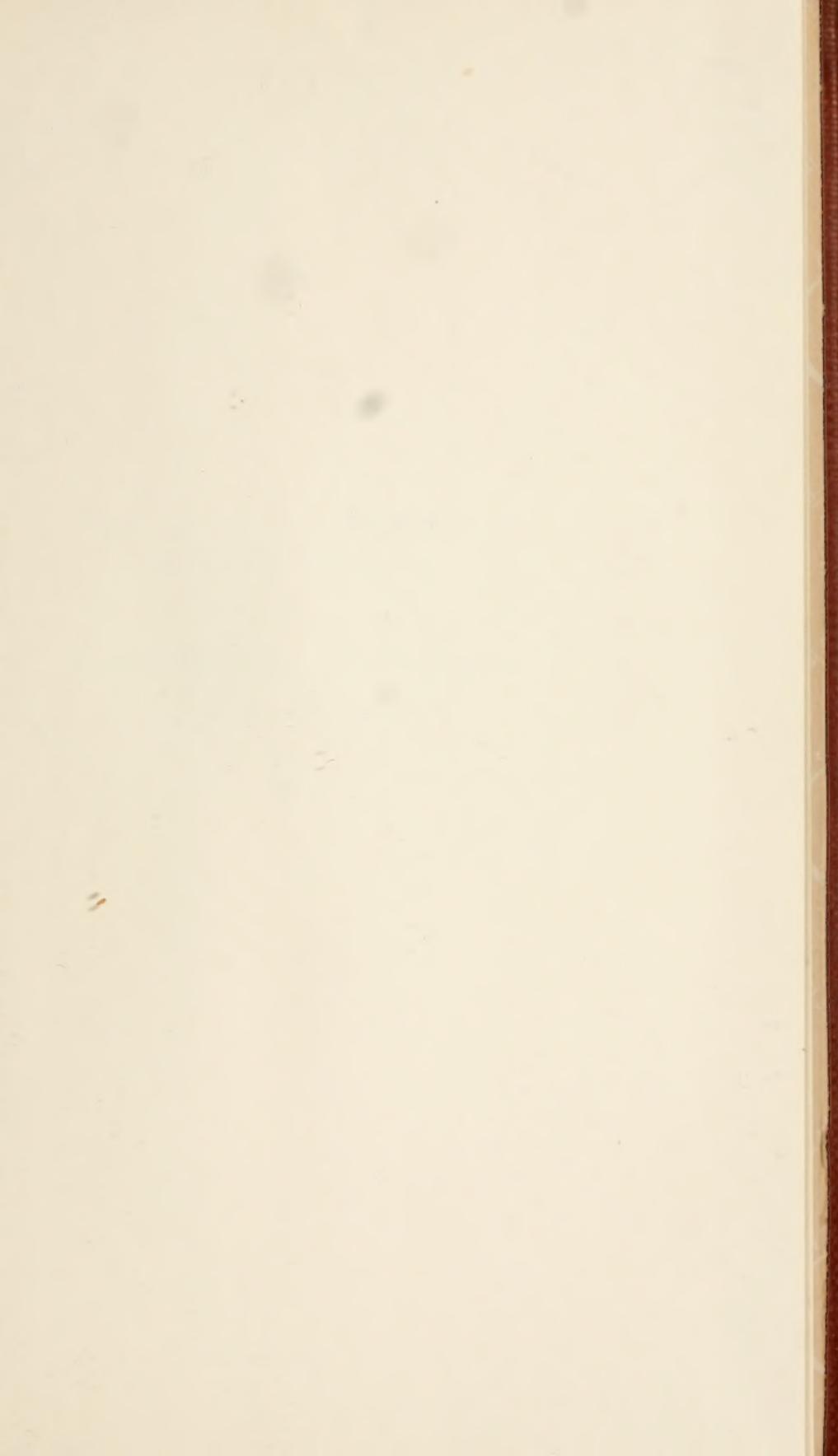


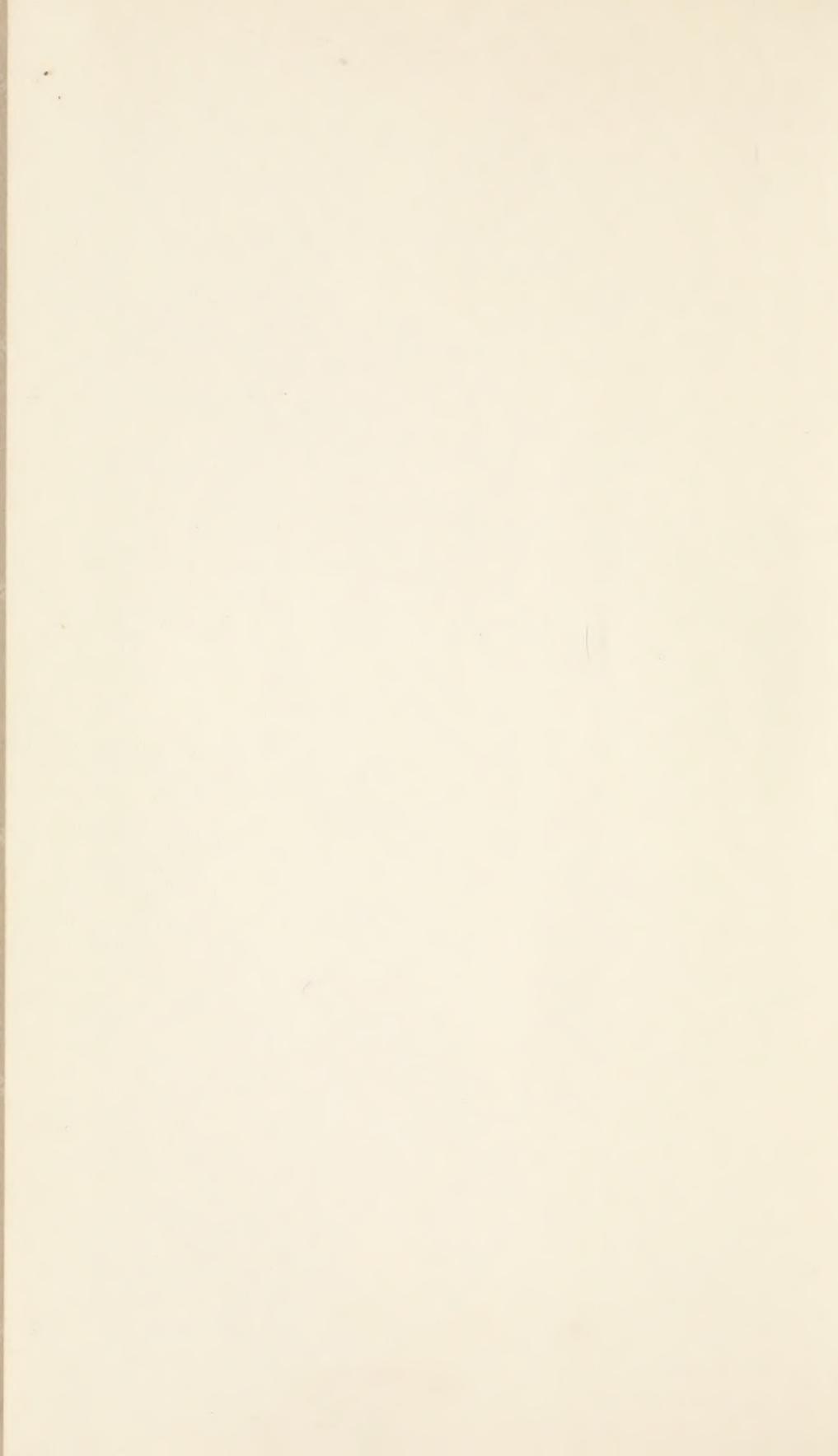
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THE HENRY E. HUNTINGTON  
FACSIMILE REPRINTS

II

ENOUGH IS AS GOOD  
AS A FEAST



*Of this book 200 copies have been printed*

*No. 211*

LIBRARY OF  
CALIFORNIA  
THE HENRY E. HUNTINGTON  
FACSIMILE REPRINTS

II  
ENOUGH IS AS GOOD  
AS A FEAST

BY  
W. WAGER

FROM THE UNIQUE COPY IN THE HENRY E. HUNTINGTON  
LIBRARY

WITH AN INTRODUCTORY NOTE BY  
SEYMOUR DE RICCI



NEW YORK: GEORGE D. SMITH  
8 EAST 45TH STREET

1920

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1920  
N.Y. (N.Y.)

*The early English books in the Henry E. Huntington Library will all be fully described in the elaborate catalogue prepared under the direction of Mr. George Watson Cole.*

*Meanwhile it has been thought advisable to place in the hands of scholars trustworthy photographic facsimiles of a few of the rarer items, especially those which have not yet been reprinted and of which no correct text is easily available.*

*Each reprint will be accompanied by a short introductory note giving the necessary bibliographical and literary information.*



## INTRODUCTORY NOTE

**I**N 1656, as an appendix to Thomas Goffe's play *The Careless Shepherdess*, two London booksellers, Richard Rogers and William Ley, printed *An exact and perfect Catalogue of all Playes that are printed*.

In this list occurs a play *Enough as good as a feast*, of which nothing is known beyond this bare title.

Other early lists of plays such as Edward Archer's (1656) and Francis Kirkman's (1661 and 1671) merely repeat the above entry.<sup>1</sup>

As late as 1902, in his reprint of these lists of plays, all W. W. Greg could add as a note was "Not otherwise known."

And yet the copy seen by Rogers and Ley was still in existence: it was hiding at Mostyn Hall with other literary treasures and only came to light at the Mostyn sale in March 1919, when it was purchased by Mr. George D. Smith from whom it was subsequently obtained by Mr. Henry E. Huntington.

In an introductory note to the facsimile reprint of *Fulgens and Lucres*, full details may be found on the history of the Mostyn library.

The title-page of *Enough is as good as a feast* gives us the author's name. This "comedy or interlude" was "compiled by W. Wager."

Little is known about this dramatic author, whose Christian name is usually given as William: we have from his pen "a very mery and pythie Comedie called

<sup>1</sup> Kirkman however reads *Enough's as good as a Feast*.

*The longer thou livest the more foole thou art*" printed about 1570 by William How for Richard Johnes (British Museum, the only copy known) and we learn from the Stationers' registers that his play *The Cruel Debtor* was licensed in 1565-1566 to T. Colwell (of the original edition there are three stray leaves in the British Museum).

Two or three other plays have been conjecturally ascribed to him and he was probably a relative of the Lewis Wager, the author of an interlude on *The Life and Repentance of Mary Magdalen* printed in 1566.

The following is the description of the newly discovered play:

A Comedy or Enterlufe intituled, Inough is as good as a feast, || very fruteful, godly and ful of plea- || sant mirth. Compiled by || W. Wager. || ¶ Seuen may easely play this Enterlude. || . . . IMPRINTED AT LON || don at the long shop adioyning vnto St || Mildreds Church in the Pultrie, || by John Allde.

*F. 26 v.: blank.*

4° Goth. (and Rom.) 26 ffnc. (A-F<sup>1</sup> G<sup>2</sup>) 39 lines to a page.

Printed about 1565.

*Copy known.*

Belonged as early as the seventeenth century to the Mostyn family, and last to the Lord Mostyn of Mostyn Hall, Mostyn, Chester; his sale (London, 20 March 1919, p.36, n. 341 and pl.) to G. D. Smith. Now in the library of HENRY E. HUNTINGTON.

Perfect. Some lower edges uncut. Formerly bound in old calf with other plays, now separately in morocco, by Rivi  re.

# A Comedy or Enter-

*lude intituled, Inough is as good as a feast,  
very fruteful godly and ful of pleasant mirth. Compiled by  
W. Wager.*

Seven may easely play this Enterlude.

The names of the Players.

¶ Vvorldly man. for one.

Prologue.	} for one.	Inconsideration	} for one.
Heauenly man.		Seruant	
Contentation.	} for one.	Rest,	} for one.
Temeritie.		Prophet,	
Ignorance,	} for one.	Precipitation,	} for one.
Sathan.		Tenant,	
Inough.	} for one.	Plagues,	} for one.
Hireling.		Phisicion.	

¶ Couetousnes the vise for an other.

IMPRINTED AT LON-  
don at the long shop adioyning unto S:  
Mildreds Church in the Pultrie,  
by John Alde.



## g Prologus.



Knowe that this worshipful Audience,  
Is at this time toghether congregate:  
Of our practise to haue intelligence,  
And with the same them selues to recreate.  
God graunt vs grace the same wel to publicate.

But for them that haue slept at Parnassus:  
This facultie is more meet for them then for vs

Pandite pierides vestro sacra ostia vita.

¶ Open your holy dores O pleasant Muses,  
Direct our tunges to speak eloquently:  
Vertues to praise and to touch abuses,  
Deuiding either of them plain and directly.  
That it may apper to all our Audience evidently.

That this matter which we now go about:

By your inspiration was first found out.

¶ Oh that with some grace you would vs inspire,  
And dele with vs as with Orpheus you delst:  
Then should all affections haue their desire,  
For through his Musick he made stonesto melt,  
No kinde of pain in Hell then the soules felt.

For he played so pl easantly with his Harp:

That they forgate their paines greuous and sharp.

¶ Tantalus forgate his hunger and thirst,  
Sisiphus left of rolling his Stone:  
Ixion tormented among the wretches,  
Forgate his wheel that he was hanged on.  
The woman Belides left woorke anon:

Whose labour was continually to fil a Tun:

Whereout by clefts the licour stil dooth run.

¶ These fables wherfore do I call to minde?  
Truely because I desire with all my hart:  
That our English Master may be of such kinde,  
Bothe to leaue all greuousnes and smart,  
And also to be pleasant in euery parte.

That those which come for recreation:

May not be void of their expectation.

¶ Poets fained Mercurius to haue wings,  
bothe on his hed and on his heeles also:

A. G.

102

*Enough is as good as a feast.*

For lively and swift he was in all things,

Appèring rather to flie then to go:

Of him they fain many godly things mo.

But so our purpose this shall serue this season:  
and why I speake, you shall knowe the reason.

**M**ercurius is the God of eloquence,

By whome I understand the ministers of talke:

Such must haue the wings of intelligence,

In their heds before their tungs to far do walke.

The daunger of rash speech they must wisely calke.

When, where, and to whome they speake they must note:

Before that any thing passe out oftheir throte.

**T**As Mercurius hath wings vpon his hed,

So hath he wings on his heeles redy to fye:

When affections standeth in reasons sted,

Reporters of tales vs est stones to lyse,

The heeles affections vso also signifie.

The wings do alwaies reason comprehend:

Whiche vnto vertue ought to condescend.

**F**ew words to wise men are sufficient,

Without a cause I giue not this monition:

Unto god men it is plain and euident,

That many men haue that lewd condition.

By their euil words to bring god men into suspition.

By their vndiscrete talke they do much harme:

Because they want reason thir tungs to charme.

**L**et this passe and go we to the Argument,

Whiche we wil declare in words generall:

Now such as haue a learned iudgement,

Knowe that among the Poets comicall,

In breue sentence it was vsuall.

To shewe the whole contents of the Comedye:

In the argument whiche did wel verily.

**B**ut our tungs hath not so comely a grace,

In that point, as hath the Latin and Grek:

We cannot like them our sentence's eloquently place,

That our Poets to their Dratoys may be like.

As they knowe wel whiche soz such masters doo seit,

*Wise*

*Inough is as good as a feast.*

But to do our best, indeed we wil not neglect:  
Trusking that wise men the same wil accept.

¶ Our title is Inough is as good as a feast,  
Which Rethorically we shall amplyfye:  
So that it shall appear lathe to mosse and least  
That our meaning is but honestie,  
Yet now and then we wil dally merily.

So we shall please them that of mirth be desirous:  
For we play not to please them that be curious.

¶ For a Preface I fear I am to long  
But I haue said that I wil say now:  
The Worlde man is frolike lusty and strong,  
Who wil shewe his qualities before you,  
Shew he is and in any wise wil not bow.

Beholde yonder he commeth into this place:  
Therefore thus I finish our simple Preface.

*Finis.*

---

*Enter Worlde man stout and frolike.*

*Worlde man:*

**B**ecause I am a man indewed with treasure,  
Therefore a worlde man men do me call:  
Indeed I haue riches and money at my pleasure,  
Yea, and I wil haue more in spight of them all.

A common saying better is enay then rueth,  
I had rather they should spite then pitte me:  
For the olde saying now a dayes proueth trueh,  
Naught haue naught set by as dayly we see.

I wis I am not of the munde as some men are,

*A. ly,*

*Whiche*

*Inough is as good as a feast.*

Whiche look for no more then wil serue necessarie:  
No against a day to come I doo prepare,  
That when age commeth I may liue merily.

Oh saith one inough is as good as a feaste,  
Yea, but who can tel what his end shalbe?  
Therefore I count him warse then a Beast,  
That wil not haue that in respect and see.

As by mine owne Father an example I may take,  
He was beloued of all men and kept a god house:  
Whilst riches lasted, but when that did slake,  
There was no man that did set by him a Louse.

And so at such time as as he from the wold went,  
Imene when he dyed he was not worth a grote:  
And they that all his substance had spent,  
For the value of ry. pence would haue cut his throte.

But I rrowe I wil take heed of such,  
They shall go ere they drinke when they come to me:  
It doth me god to tel the chinks in my hutch,  
Moze then at the Lauern or ale house to be.

*¶ Heauenly man.*

God careth for his as the Prophet Dauid dooth say,  
And preserueth them vnder his merciful wing:  
The Heauenly Imene, that his wil do obey,  
and obserue his holy commaundements in all thing.  
Yet not for our sakes, nor for our deserving.  
But for his owne name sake openly to declare:  
that all men haue on Earth ought to liue in his feare.

*V Vorldy man.*

This same is one of our iolly talkers,  
That prattleth so much of Heauen and Hel:  
Oh, I tel you these are godly walkers,  
Of many straunge things they can tel.  
They passe men, yea Angels they excel,  
Sire, are you not called the Heauenly man?  
I haue bin in your company ere now but I canot tel whan

*Heauenly man.*

Yes certainly Sire, that is my name,  
Unworthy of any such litle I do confesse:

*Inough is as good as a feast.*

Cod graunt that I may deserue the same,  
And that my saults I may amend and redresse.  
Therfor e now the trueth do you haer expresse,  
Is not the Worlde man your name?

Vvorldly man.

Yea in ded Sir, I am the very same.

Contentation.

From the Heauenly man I cannot be long absent,  
Whiche in Gods promises hath his consolation:  
Considering that he alwaies is content,  
Patiently to suffer Gods visitation.  
For vnderstand you: my name is Contentation.  
Whome the worlde man doth mock and deride:  
And wil not suffer him once in his minde to abide.

VVorldly man.

This same is the Grandſure of them all,  
This is he that will through water and fire:  
God realouing betwixt vs now hear you shall,  
For to folowe him he wil me ernestly require,  
But he shalbe hanged or he haue his desire.  
You are welcome Sir, sauing my quarrel in ded:  
You haue reported of me much more then you ned.

Contentation.

Nothing but trueth Sir, certainly I haue said,  
Oft times I haue coucelled you your couetousnes to leue  
But my wordes as fethers in the winde you haue waid,  
And stuck to them as Clue to the water doth cleave.  
But take heed the rewarde therof you shall receiue.  
Once again I aduertise thee to be content:  
And giue thanks to God for that he hath thee sent.

Vvorldly man.

I pray you be you content for I am pleased,  
And meddle yon no more with me then I doo with you.

Heauenly man.

To be angry without a cause, wout mends must be eased  
We wilbe more ernest then ever we were now.

Wlo (saith our Saviour) to those that are rich,  
Whiche therin onely haue their consolation:

¶

*Inough is as good as a feast.*

He curseth them not be cause they haue much,  
but because they receiue it not with contentation.  
Building therwith to them selues a god foundation,  
That is to lay heer on Earth treasure great store:  
to purchase a kingdome that lasteth euer more.

Vvorldly man.

Passion of me maisters, what would you haue me to do?  
You are sond fellowes indeed as' euer I knew:  
If I should not take paines, ride, run and go  
For my living, what therof would insue?  
A begger should I dye, maisters this is true,  
Then my wife and children that I leaue behinde:  
I fear me at your hands, small relēf should finde.

Heauenly man.

I haue been yng (saith Dauid) and now am olde,  
Yet the righteouse forsaken I neuer did see:  
Nor their seede begging Bread I did not beholde,  
Therefore your minde to the Prophets doth not agree,  
Cast all thy burden and care (saith Christe) on me.  
And I wil prouide to kēp thee from daunger and strife:  
Onely seek thou to liue a godly and god life.

Contentation.

When Solon was asked of Cressus the King,  
What man was mosse happy in this vale terrestrial:  
To the end he seemed to attribute that thing,  
Wher men be assosiate with treasures selesiiall.

Vvorldly man.

By the beginning no man can iudge the same Solo n doth say,  
That any man is happy that beareth breath:  
But yet by the end parkely iudge we may,  
For true happines (saith he) consisteth after death.

Heauerly man.

If this be true as vndoubtedly it is,  
What men are more wicked, wretched and miserable:  
Then those that in riches account their blisse,  
Being infected with Ambition that sicknes vncurable.

Contentation.

The treasure of this world we may wel compare,

*Inough is as good as a feast.*

To Circes the Witch with her crafty cautilitie:  
Wherwith many mens mindes so poysoned are,  
That quite they are carryed to all infidelitie,  
They are coniured so in ded and bewitched so soze,  
That treasure is their trust, yea, hope and delight:  
Inough serueth them not til that they haue moze,  
So against Contentation they stil stryne and sght.

Heauenly man.

Though the Worlde man do folowe their lust,  
Cryng on Earth is our felicitie and pleasure;  
Yet God doth so rule the harts of the Just,  
That their study is, cheefly to get Heauenly treasure.

Vvorlde man.

Frends I take you bothe for honest men,  
I promise you I would be glad to do for the best:  
Wary then I take care which way and when,  
I may get treasure therewith to liue in rest.

Oh, me thinks it is a very pleasant thing,  
To see a great heap of olde Angels and Crownes:  
When I haue store of money I can be mery and sing,  
For money as men say winneth bothe Citties and townes.

Heauenly man.

Alas why should you not haue that in estimation,  
Whiche God hath prepared for his deere elect:  
Should not our mindes rest in ful contentation,  
Having trust in that treasure moche high in respect,  
Saint Paule whome the Lord so high doth erect.

Saith, it passeth the sence, our memoryes and minde:

Much lesse can our outwarde eyes the same finde.

As for the treasure that you possesse heer,  
Through fickleenes of Fortune soon fadeth awaie:  
The greatest of renoun and moche worthy War,  
Somtime in the end falleth to misery and decay.

Record of Dionisius a King of much fame,  
Of the valiant Alexander, and Ceaser the Strong:  
Record of Tarquinus which Superbus had to name:  
And of Heliogabalus that ministred with wrong,  
To resite them all it would be very long.

.B.

Ent

*Inough is as good as a feast.*

But these be sufficient plainly to prove:  
How soon and uncertainly riches doth remoue.

Contentation.

It is true, and therfore a munde wel content,  
Is great riches as wise king Salomon doth say:  
For we haue seen of late dayes this canker pestilent  
Corrupting our Realme to our vtter decay.

Ambition I mene which cheefly doth reign,  
Amongst those who should haue beene example to other:  
Yea we see how the Brethren they did disdain,  
And burned with fire, the Childe with the mother.

It is often seen that such monstrous Ambition,  
As spareth not to spil the blood of the innocent:  
Will not greatly stick to fall to sedition,  
The determinations of God therby to prevent,  
But God I trust shall disapoint their intent.  
And ouerthowle the power of fading treasure:  
And cause vs al to wish for the heauenly pleasure.

Heauenly man.

Of you ancient men whome God hath furnished w<sup>th</sup> fame,  
ye alwaies mindful to walke in the waies of the Just,  
had euer more vertue to your honest name,  
at no hand be ouer come with couetousse or lust,  
But in Gods holy promise put confidenc e and trust.

And then double felicitie at the last we shall posseße:  
And then in all Earthly dwyngs God shall give god successse  
Ye poor men and commons walke in your vocation,  
Banish sond fantasyes which are not conuenient:  
Settle your mindes with inough to haue contentation,  
Considering that that leadeth to treasures mooste excellent,  
For these are uncertain, but they are mooste parmanent.

Your necessitie apply with treasure, faith and trust:  
And you shall haue inough alwaies among the Just.

Vvorldly man.

And indeed inough is as god as a feast,  
God Lord how your w<sup>th</sup>ds haue altered my minde:  
A new hart me thinks is entred in my brest,  
For no thought of mine olde in me I can finde.

I woul

## *Inough is as good as a feast.*

I wculd to God you wuld take me in your company,  
And learne me how I may be an heauenly man:  
For now I perceiue this wrold is but vanitie,  
Let a man therfore make of it as much as he can.

### *Contentation.*

Do you speake as you think: and as you minde do you say:  
Could you be content to lead the rules of a godly life?

### *Vvorldly man.*

I do mean it truly and I wil study them night and day,  
For I regarde neither treasure, Children nor wife.

### *Heauenly man.*

Give me your hand then togither let vs deparke:

### *Vvorldly man.*

And I wil wait on you sir, with all my hart. *Exeunt Ambo.*

*Enter Temeritie, Inconsideration, and Precipi-  
tation singing this Song.*

When Couetouse is busyn, Therfore trole the boule to me,  
Then we thre be all mery, With his childe & haue to the,  
so; he doth trimly inuent: the longest luer pay all:  
To make vs fine frolike cheare Our trust is in Couetise,  
Ye vitailes never so dore, For he is prudent and wise,  
and all our money cleyn spet therfore money cannot fall.  
Therfore we spare so: no cost Oh Couetouse prudet Prince,  
We ca be trusted of our hoste All strōg walles y dōst cōuince  
For shillings xx. and one: and rulest them every one:  
Couetouse hath a god wit, Thou dōst dñe many a dñe,  
He findeth a mene to pay it, And makest soz vs much shifte,  
Whē all our money is gone. Whē all our money is gone.

*Enter Couetouse the Vice alone.*

**A**ll Black heath feild where great Golias was slain,  
The Mon lying in childebed of her last Sonne:  
The Libyne at warwick was then King of Spaine,  
By whome the land of Canaan then was won.

It hapned between Peterborow and Pentecost,  
About such time as Juy was made of Wormwood:  
That Childe's work in Basil wood with fire was lost,  
And all through the treason of false Robin Hood.

That saw Sir Guy of Warwick, and Colebrand,

*B.y.*

*Whiche*

*Inough is as good as a feast.*

Whiche fought against the Sun and stopped his light:  
Pea (quoth Hobgoblin) let me take them in hand,  
Children, children not able to resist my might

A wunderful bloodshed was in those dayes,  
For Saint Steephén fought against the golden Knight:  
In so much that Peeter was fain to give his Keyes,  
To those God knowes that had to them no right.

With the greef of that, all the Saints in Heaven,  
Proclaimed open warres at Barnard in the field:  
They fought from six of the clock to eleuen,  
Or euer the Traitors would give ouer and yeld.

But to say there was triumph, in faith there was,  
Saint Steephén the yunger was made Captain of the Garde:  
Wunderful it was to see such things he brought to passe,  
As I am sure the like of them ye never heard.

By gisse (quoth Saint Steephén) it was time to trudge,  
Fryer Francis took his flight to Paules Cæple:  
In faith he was euен with them for an olde grudge,  
For he caried away the Wethercock in spight of the people.

Then was I dubbed Knight at Kinistone,  
And made Officer of all Courts and lawes:  
I gaue Offices and iurings many a one,  
Mary in ded you may say, it was for a cause.

In faith the same day that Midsummer was maried,  
I never laughed better in my life:  
For euен sudainly away Saint Vncumber caried,  
Wolhe the Wabgrome and she Wode his wife.

No remedy on Gods name but I must bear them company,  
Cheer, in faith there was, cheer in boules:  
And who was minstrel but Saint Anthony,  
He made melodye for all Christen soules.

A quarter of a yeaṛ we taried there in the tent,  
Wherin we had Capricorne baked like red Dær:  
I taried so long til I was shent,  
Jesu how they cryed out of me there.

Wel, I must abroze among my frends,  
Euerie houre til I come they think a day:  
I wil go among then to fulfyl their mindes,

Fare

*Inough is as good as a feast.*

Fare ye wel Collip I must needs away.

Temeritie.

What b;other Couetouse; whether away so fast?  
I sawe you not by the Passe, til I was almosle past.

Couetouse.

What mine owne Brother Temeritie:  
I reioice to see you, I swere by the Trinitie.

Incon sideration.

For thē we thē haue taken great thought,  
Precipitation.

Lord, how far about for you we haue sought:  
Couetouse.

And I pray you where haue you thē sought for mee:  
Precipitation.

In the Kings bench and in the Marshallsē.

Yea, and in all the Counters, and at Newgate:

For these are places meet for thine estate.  
Couetouse.

I perceiue wel it must be my chāunce:  
Aboue all your kinsfolie you to inhaunce.  
Your place is at Saint Thomas awatrings:  
Or els at Wapping beyond Saint Katherins.  
There wil I dub you Knights of the Falter:  
Among your mates there strongly to falter.

Inconsideration.

You are to blame in faith Precipitation:  
For you began this sond communication.

Couetouse.

You are knaues to vse such salutation:

Temeritie.

Why Brother we speke for your consolation.

Couetouse.

Speake what you wil, euen with you I can make:  
Speake you in mirth, and in mirth I do it take.  
But by the mas and if you go about me to flout:  
I wil make the better of all you thē a Lout.

Precipitation.

No Sir, no, we came not hether you to molest:

W.ij.

Dur

*Inough is as good as afeast.*

Our busines I tel you is very ernest.

Inconsideration.

By Gods ares true, if now we make not shist:  
We are all soure like to haue a great list.

Temeritic.

If euer Couetouse were in daunger of punishment:  
He standeth now at the point of banishment.

Couetouse.

Sancte Blaci, you make me much to muse:  
Passion of me Sirs, why what newes?

Precipitation.

I think the day of Judgement be now at hand:  
For it was never thus since the world did stand.  
The worldy man hath forsaken Couetouse clene:  
And unto Contentation, and Inough he doth lene.

Couetouse.

What doth he? Benedicte is this true?

Inconsideration.

Yea saith he, he is quite becommen a new.  
More ouer with the heauenly man he is associate:  
Wher he studieth þ rules of godly life erly & late.

Couetouse.

Body of me Precipitation, fetch me my gown:  
My Cap, and my Chain, I wil to the Town.  
Mary Sir, in deed it is time to stir Coles:  
I wil go nair to fetch some of the out of their holes.

Temeritic.

Waste maketh waste Brother Couetouse ye wot:  
No lone so son colde, as that is molte hot.  
I warrant you the worldy man wil son be wery:  
For they wil not suffer him once to be mery.  
And verily he is inclined to be nought:  
þerfore think not that by the he wil long be taughc

Couetouse.

Now by the masse, of one that shoulde haue sapience,  
I neuer heard none beter such a foolish sentence.  
Knowe you not that when so euer a Sinner doth repent:  
That God forgiueth him his wickednes incontinent.

Inconsideration

*Inough is as good as a feast*

Inconsideration.

True in ded as heer tofore hath been seen:  
Many haue been made heauenly that worldly haue beyn.

Precipitation.

Heer is your Cowen, your Chain and your Cap:  
Couetouse.

Body of me, but for shame thou shouldest beare me a rap.  
Wherupon thas, the Devil in Helle chose:  
What meanest thou foolish knave to bring my Cloke.

Temerite,

Whyl my brother is blinde, I holde you a Crown:  
Body of me he knoweth not a Cloke from a Cowen.

Inconsideration.

Tush maisters he was stirring in the morning betime:  
At soure of the Clock in a Helle he was saying of Pime.

Precipitation.

I blame him not though betimes he sterre:  
For he is made Ale cummer in our Parish this yer.  
His paines is so great in tastynge of dink:  
That many times his eyes into his hed do sink.  
And then he looketh pretily as narow as a Crolwe:  
I tel you he can scarce red the letters of his Crosrowe.

Couetouse.

Body of me, you are knaves all thre:  
Take Cowen, Chain, Cap and all for me.  
I wil be ene with you all I swere by Gods mother:  
Chuse you, shif how you can one for an other.      Be going  
I warrant you I shalbe able to shif for my self:      out.  
W<sup>t</sup> els you may say I were a foolisheff.

Temerite.

Holde him.

Whyl brother, you said you wold all things wel take:  
Couetouse.

Pea but I wold not haue you your fool me to make. Come  
For you knowe wel enough that of you all thre:      in agaist  
I am worthy the gouernour and Ruler to be.  
Couetouse (saith the wise man) is the root of all euil:  
Wherofe Couetouse is the cheefest that cometh from y<sup>e</sup> deuyl.  
But this is that knave I mene Precipitation:

But

*Inough is as good as a feast.*

But I wil be euen with him I swere by the Passion.

Precipitation.

Cumin.

I am sorry by my trueth that you are so sore offended:

What Sir, if a fault be made it shalbe amended.

Couetouse.

Pay faith I am an Ale cummer, or some drunken fool:

I am no better but your courage I wil cole.

He fighteth

That witlesse knaue to, Inconsideration,

with them

He was beginner of this disputation.

bothe with

But it is no matter once or Chyistmas day:

his Daggar.

I wil be euen with you, be as be may.

Inconsideration.

Lay holde on him

What worshipful M. Couetouse are you angry with me?

I am sorry for it man, what can I more be?

Hang me vp by the neck like a strong thēf:

If euer I speake any word that shall put you to grēf.

Couetouse.

I would do for you Sirs, for I loue you all thēre,

Mary then I look that as I am you shal accept me

Temeritie.

By my froth Brother, I dare say none of vs all:

But that to do as you bid vs, redy finde you shall.

Couetouse.

Mary then on god feloship let vs like frends agrē:

All.

Why aboue all things that desire we.

Couetouse.

Wil you help then to make me gay?

Temeritie

As you wil wish it, so we wil you aray.

Couetouse.

Wil you concēnt to shewe unto me reuorence?

Precipitation.

Pea, at all times we wil shewe to you our obedience

Couetouse.

Wil you take me for your maister and hed?

Inconsideration.

Pea mary Sir, for so it standeth vp in scrib,

Couetouse

*I noug is as good as a feast.*

Couetouse.

And do you say as you think in very dæd?

Temeritie.

Yea, that shall you proue in all time of næd.

Couetouse.

First to help on my gown some paines do you take  
And then I wil see what curtisie you can make.

Inconsideration.

It is trim indeed, by the masse in that Gown:

He thinks you be worthy to be Mayor of a town.

Couetouse.

Say you so: then how like you this countenaunce?

Precipitation.

Very comely and like a person of great gouernance

Couetouse.

Then all is wel, come, come do your dutye;

All three.

O worthy Prince Couetouse we humbly salute ye.

Couetouse.

Body of me, that same wil marre all:

Whē in cōpany I come if Couetouse you do me call

Temeritie.

Therefore it is best for vs all to chaunge our names:

Precipitation.

Ore els paraduenture we shall come to shames.

Couetouse.

Wel, holde your peace, then let me alone:

And I wil devise names for you every one (study)

Sira, nay you gape at me:

Temeritie.

What shall my name be?

Couetouse.

You wil haue it or I haue it, wil ye?

Sira, thy name shalbe.

Precipitation.

(study.)

What I pray you?

Couetouse.

A shame take thes unmannery lout:

C.

Thou

*Inough is as good as a feast*

Thou camst so hastyly thou hast put me out,  
Nay, that maid looks on me: study  
Come hether Inconsideratiō, I haue a name for thes  
Inconsideration.

Haue you Sir? I pray you what shall it be?  
    Couetouse.

Pay by the masse, it is gone again:  
    Inconsideration.

And I would knowe it I tel you very faine.  
    Couetouse.

Pea, but you must tary til I haue it:  
    Temeritie,

I tel you my Brother hath a bzaue wit.  
    Couetouse.

A shame take the I haue them now all thre: (speak to Incō-  
Cōe hether brother I wil tel you what your næc shalbe. side-  
You knowe y men now a dayes to reason do trust: ration  
Therefo;e Reason, your self frō hence for th name you must.  
Temeritie, I knowe wel thy qualitie:

Thou art heady, thou shalt be called Agilitie.

I study a name for Precipitation if it may hit:

Let me see, by my trueth, I shal be called Redy wit.  
    Precipitation.

An excellent name in ded, for I am redy & quick with a pen:  
For before I see one I can condemne ten.

I passe not for any mans matters or cause:  
money and wit shall gouern the Lawes.

    Couetouse.

Wel maisters I haue chosen names for eche one of you:  
But mine owne name I knowe not I make God a boiow.

How if I call my name Wit or Policy?  
    Temeritie,

Many Sir, that agreeth to your nature exceedingly.  
    Couetouse.

Truefh, for what shall the worldy man do with you thre:  
Except to maintain you, he take in me.

Little worth is Reason, redy wit and Agilitie:  
Except to maintain them there be a Policy.

Sirs

*Inough is as good as a feast.*

Hirs you tel me the worldy man is conuerted:

Precipitation.

Yea faith that for euer from vs he is departed.

Couetouse.

For euer (quoth he) ha, ha, ha, no, no I warrat thec I  
What this geer meaneth ful wel I do espye.

Tush he purposeth to go bothe to heauen and to hel:  
And feth newes from thence to the people to tel.

He wil be a Prophet that was want to be a devil:

Temeritie.

But his prophecy I think wil proue but euil.

Inconsideration.

Wel no more wrods, inough is as god as a feast:  
They say it is perelouse with edge twles to iest.

Couetouse.

Now Hirs I wil tel you, this is all my drift,  
To get the worldy man hether by some shifte.

Temeritie thou shalt with him thy self acquaint  
And what thou canst do, to him soorth y shalt paint  
Vertue is made an error by Temeritie:

For stoutly he standeth against the veritie.

For Temeritie learned men do say:

Is a qualtie to do all things without delay.

So that if thou maist get into his habitation:

He wilson be ivery of inough and contentation.

Then with him shall work Precipitation:

Who is of this propertie and inclination.

To see and to do all with out forecast:

Not thinking of things to come or of things past.

Therefore after that Temeritie dooth once enter:

Thou shalt put thy seruice in aduenter.

Then Inconsideration shall get into his minde

Who is a qualtie much of the same kinde.

He wraith neither the time, person nor place:

Neither (as they say) the faile nor the the face.

Thus if you thre within him once be placed:

You shall see y Inough of him shall soon be disgraced

Under the name of Policy to enter I doo not dout:

C.g.

And

*Inough is as good as a feast.*

And I being entred Inough shalbe cast out.  
For wher Couetouse in any place doth remain:  
There content with inough cannot abide certain.  
So that he shall run hedling into the pit:  
Doing all things hedling without modestie or wit.  
Lo, here to you my minde I haue disclosed:  
All haue I said that I haue now purposed.

Temerite.

By the faith of my body it is worthly devised:  
Couetouse.

In all the haste go thou and be thou disguised.  
Mary now there commeth an other thing to my remebrance  
Are none of you acquainted with ghostly Ignorance?

Inconsideration.

What he pardy? he is my ghostly Father:  
Couetouse.

I would speak with him so much the rather.  
For divers causes that I do consider:  
My brother and thou shall departe hence togither.  
Look you make you trim as fast as you can:  
And then in haste leek to speake with the worldy man.  
Inconsideration to ghostly Ignorance, thou shalt resorte:  
And this message from me to him thou shalt resorte.  
First that he name him selfe devotion:  
And we wil help him to dignitie and promotion.  
Charge him not to be out of the way:  
For we porpose to send for him this present day.

Temerite.

Forasmuch as you put your trust & confidence in me:  
What I can do for you, or it be long you shall see.

Inconsideration.

Wher to finde ghostly Ignorance I am sure:  
Welcomme or never at home at his owne cure.

Precipitation.

So, the Sermons that ghostly ignorance hath made:  
Hath almoste brought all y Parishes in England out of trade  
Couetouse.

Wel, hye you a pace, that you were gone;

Precipitation

*Inough is as good as a feast.*

Precipitation and I wil fary haer a lone.

Temeritie.

Fare wel Couetouse til we meet again:

Inconsideration.

That shall not be long if our purpose we obtain.

Couetouse.

Fare hear you: God be with you, wil you begone?

Body of me you are no better then knaues every one.

Fare wel Couetouse: nay fare wel god Lob: Be going out

You haue euuen asmuch nianers as hath a Dog. Come in

Plain Couetouse: this is according to promise is it not?

Wel what I intend to do for it, I wot what I wot.

Temeritie.

I cry you mercy right worshipful Maister couetise,

Moste prudent, politick, sapient and wise.

Inconsideration.

Pardon vs by my trueth, it was but for gotten:

Couetouse.

Fare I take it euuen thus, soon ripe soon rotten.

I am no body with you, but by him I swere:

I took the greatest stroke amongst you to here.

Temeritie.

Inough is as god as a feast, we are warned I frowne

From hence forth our duties I warrant ye we wil shewe,

We take our leaue of you noble prince Couetise:

The King, Emperour, yea the God of all vice.

Inconsideration.

Oh worshiply visage, and body wel compact:

Oh godly man in wit, work and fact.

We simple creatures do shewe to you obedience:

Being minded to departe vnder your patience.

Couetouse.

Pea mary, this is some what like the matter:

Precipitation.

Crafty knaues, how they can a sole flatter.

Couetouse.

Exeunt Ambo

Fare ye wel bothe, giue me your hands one after an other:

I loue ye as deirly as the Children of my mother.

Cly.

How

*Inough is as good as a feast.*

How saist thou Precipitation? how likest thou this matter?  
Precipitation.

By my trueth I wil tel the trueth, Yea and not flatter,  
I perceiue wel inough what haer in you do mene;  
You wil not leaue til you haue marred him clene.  
Not onely riches singuler and priuate:  
But also publike weales you wil spolyate,  
For I perceiue by your former monition:  
That through ghoſtly Ignorance you wil destroy deuotion.  
I meane true faith, in Gods loue and hope:  
And cause him in clær Sun ſhine, for light to gropē.

Couetouſe.

Thou thinkest as trueth is in very dæd:  
I intend no leſſe if my deuice may likely ſpēd.  
There wil I begin and if errour once rage in religion:  
I warrant thee in publike wele wil ſoon be deuision.

Precipitation

Wel, what you intend to me doth not appertain:  
My nature is to rage where haſte doth reign.  
And what caueth haſte; but onely Temeritie:  
That maketh ſoiles hardy with Securitie.  
Precipitation forth doth this worldy man leade:  
So that all his affaires be don rudely on hēd.  
Then Incoſideration bothe night and day:  
Shall promp him for ward nothing at all to wey.  
Neither to conſider his beginning:  
Neither at the end what ſhall be the winning.  
So that if all we do our proper nature and kinde:  
He ſhall not regarde who ſhall the profit finde.

Couetouſe,

Lupus est in fabula, no more words.!

Precipitation.

I neuer ſear any ſuch kinde of burdes.

This is the worldy man I ſuppoſe indeed:

Enter the Vworldy man and Inough, let the world-  
ly man ſtand a far of in a ſtrāuge attire,

Couetouſe,

To worke wiſely with him I ſee we had need:

Worlde

## *Inough is as good as a feast.*

Vvorlly man,

I finde it true as the wise king Saloman doth say,  
It is better to haue a little with the fear of the Lord  
Then to haue much treasure and yet go astray,  
Imene to decline from Gods holy w<sup>o</sup>rd.

The prouerbe saith inough is as god as a feast,  
He that hath inough and cannot be content;  
In my iudgement is worse then a Beaste,  
For he wanteth a god conscience minde & intent.

Poorly arayed Inough.

The Chariot of Couetouse as Barnard doth w<sup>o</sup>rite,  
On fourre wheeles of vices is caried away:  
And these be the fourre vices that he doth resite,  
Conteint of God,forgetfulnes of dea<sup>h</sup>eche day.  
Faint courage, and vngentlenes he doth say.  
These be the wheeles that to aduersities cart dooth belong:  
These haue perswations to begile men many and strong.

The same Chariot hath two horses which dooth it draw,  
The one named Rauenyn and the other nigradship:  
Their Carter is Desire to haue, who alwaies dooth claw,  
By fraude or guile one an other to nip,  
This Carter hath two cordes to his whip.

The one is Appititite and felicitie for to get:  
The other is called Dread and fear to forlet.

Vvorlly man.

When this Chariot gose in the ground of mans minde,  
He is not once able to think a good thought:  
For Couetouse dooth the hart so much to lucre bind,  
That he iudgeth all things to be vain and nought,  
Except somie gain or profit therby be brought.

I my self am able to say it, for I doo it knowe:

To haue gotten money I studyed to deceiue high and lowe  
But thanks be to God the Father of all might,  
Whiche wil not the death of Sinners as Scripture dooth say  
It hath pleased him to open unto me the t he true light,  
Wherby I perceiue the right path from the b<sup>o</sup>ode way,  
Therefore I am content my self for to say.

Wit

*Inough is as good as a feast.*

With Inough which bringeth me to quiet in body & minde:  
Pea, and all other commodityes there with I do finde,  
Inough.

Godlines is great riches if a man can be content,  
Whan God hath sent him plenty and Inough:  
Let vs praise him for our food and raiment,  
And live godlyly all our liues through,  
For we must tread the paths of death so sharp and rough.

And then shall we be sure to cary as little away:  
As we brought with vs thus Saint Paule dooth say.

Couetouse.

Body of me he is meruelouse forgone:  
We shall haue somewhat to do with him anon.

Precipitation.

It was il luck that he came not alone.  
I would that beggerly knaue in Hel were.

Couetouse.

Wel let me alone I wil go nær,  
To cause him of his company to be we ry:  
I haue doon as great acts thrise this yea,  
I am not to learne to rove in Iulians Ferry.

I wil go to him and thou shalt wait vpon me,  
Thou shalt hear what a tale to him I wil tel:

Precipitation.

If thou sped wel now I dare promise the,  
The Deuile wil give the the Crown of hel.

Couetouse,

God sped you Sir, I pray you might I be so bolde,  
As to haue a word or two with you in your eare:

Inough.

Pea, hardely my freend say what you would.  
Your minde unto me you may boldly declare.

Couetouse.

I pray you are you not acquainted with this gentleman:  
I would fain speake with him a word or twain alone:  
I beseech you help me to my request if you can,  
For I haue haste on my way I must needs be gone.

Inough.

If you had required a greater thing of me,

I would

*Inough is as good as a feast.*

I wold haue doon it for you I tel you certaine  
Sir, one of yonder men which you doo see,  
Would speake with you alone very faine.

Vvorldly man.

I wil go to him and knowe his minde :  
is it you that would speake with me my frende?

Couetouse.

Dea for sooth sir? Vvorldly man.

What say you to me?

Couetouse.

Oh Sir, oh god Sir, oh, oh, oh my hart wil breke:  
Oh, oh, for sooth God wot I cannot speak. VVleep

Vvorldly man.

What is the matter? wherfore weep you thus?  
Precipitation. Vleep

Pure loue cansteth him, Sir I wus.

I am sure that he loues you at the hart.

Vvorldly man.

I thank him truely it is vndeserued on my parte.

Gentle frende I pray you ceasse your lamentation:

Sure it is a straunge thing to see a man weep on this fassion.

Couetouse, Let the Vice weep

I cannot chuse, oh, oh, I cannot chuse: & houle & make  
Whow? I canot chuse if my life I shuld lose. great lamentation  
To hear that I hear, oh wel it is no matter: to the Vvorldly  
Oh, oh, oh, I am not he that any man wil flatter. man,

Vvorldly man.

To hear what you her, why what hear you of me:

Precipitation.

Mary Sir he heareth y wunderfully chaunged you be

VVorldly man.

I am so in deed, for that I givie God the glory:

And if you be my frende for my chaunge you are not sory.

I trust I haue chosen all for the best:

For my former wickednes I hate and detest.

Couetouse.

Whow, nay I wold to God that were the woorst:

But I shal haue it wil, I think I am accurst.

D. VVorldly man.

*Inough is as good as a feast*

Vvorlde man.

I judge him not to be of a discrete minde:  
That for the truthe wil be angry with his frend.  
The talke of talkers tungs I do not much way;  
Yet I pray you hartely tel me what they say.

Couetouse.

Couetouse, couetouse, euery man saith you be:  
A shame take them all p;atling knaues for me.  
I am of such a nature as no man is but I:  
To hear my frend il spoken of I had rather dye.  
Pea wisse man, you are called euen so;  
All the custrey of you speak bothe shame and wo.  
He was wunnt (saith one) to keep a godd house:  
but now (saith another) there is no liuig so; a mouse

Vvorlde man.

If this be the wurst, for their talke I do not care:  
Let them say so stil hardely and do not spare.  
I trust I haue chosen with Mary the better parte:

Precipitation.

Oh yef god Sir, this greeueth him to the hart.

Couetouse.

Pea God wot, it is none other, it is none other:  
I loue you as wel as mine owne bo;ne bo;other.  
Think you yit greeueth me not to hear eche boy and Girele:  
To say that the worlde man is become a Charle?

Vvorlde man.

We had need to liue very circumspechy:  
That would take upon him to please all men directly  
Beholde Inough.

Go towards him.

Couetouse.

Day hear you, this greeueth me wort so God me saue: (pluck  
They say you keep company w; every beggerly knaue (him  
Vvorlde man. (back,

Wher I keep company they haue nought to do:  
As neer as I can into none but honest company I go.  
Sse you, I pray you Inough.

Couetouse.

Day but hear you, is Inough his name?

Vvorlde man,

Pea

*Inough is as good as a feast.*

Pea in dæd, it is even the very self same.

Couetouse.

Saint Dunstone, a man would not iudge it by his eote:

Now truely I would not take him to be worth a grotte.

Hark you, hark you, in faith knowe you not me?

Vvorldly man.

No truely that I wot of, I did you neuer see.

Precipitation.

That is maruail in dæd the trueth soz to tel:

I dare say your father knew vs bothe very wel.

Couetouse.

Did you neuer hear him speak of one Policy?

Vvorldly man.

Yes that I haue sure an hundred times verily.

Couetouse.

I am he verily and this your frend Redy wit:

With whome to be acquainted soz you it is fit.

Precipitation.

Trueth in dæd as Seneca saith wittily:

The wise man and not the rich is void of misery.

Vvorldly man.

Policy and redy wit: noln the trueth is so,

There is no man living that can spare you two.

I trust God worketh soz me happily in dæd:

To send me all such things wherof I haue need.

Soz without a redy wit, who can answeare make?

Without a policy all commodities wil slake.

A redy wit wil soon gather and conceiue:

What he shall for sake and what he shall receiue.

Truely now I remember a saying of Tully the denine:

Where he dooth bothe wisdome and learning define.

Learning make th yng men sober (saith he)

And it causeth olde men of god comfort to be.

Policy is the riches and possession of the powere:

Pea, it garnisbeth the rich with godly adre.

So that there is no state calling or degré:

That may conueniently without you be.

Give me your hands soz you are welcome hartely.

D. g.

I am

*Inough is as good as a feast.*

I am exceeding ioyful of your god company.  
Inough, I besech you bid my frends welcome heþer:  
For from heþer we must dwel all toghether.

Inough.

We not rash in taking of a frend Aristotle doth say:  
For when thou haste taken him, cast him not away,  
Admit not thy frend either high or lowe:  
Except his behauour to others thou doſt knowe.  
For look how before he hath serued his other frend:  
Euen so wil he serue thee also in the end.

Vorlidy man.

Your parables truely I do not wel vnderſtand:  
Except you mene I shuld haue no frend; but you by me to ſtād  
Inough.

Inough is as god as a feaſt, wel you wot:  
Moze then inough: a man needeth not.  
Whether it be lands, money, frends or ſtoze:  
if he haue incugh: what needeth be any moze?

Couetouſe.

I perceiue that againſt vs two you do grutch:  
Can a man of policy and redy wit haue ſo much?  
The noble king Salomon was rich & had wiſeome great ſtoze  
Yet he ſeſſed not dayly to pray to God for moze.

Precipitation.

Get theſe ſtoze of frends (ſaith Cicero) for it is diemed:  
A true frend moze then kinſfolke is to be eſteemed.

Inough.

It is an olde prouerbe and of an ancient tyme:  
Whiche ſaith, it is not all Golde, that like Golde doth ſhine.  
No moze are all frends that frendſhip p;etend:  
As it approuued with many in the end.

Vvorlidy man.

Pea inough, but I am ſure that this policy:  
And this redy wit are my frends verely.

Couetouſe.

Are we? ye faith there of you may be ſure:  
We are they which your welth ſhall procure,  
Inough is not inough without vs two:

For

## Inough is as good as a cast.

For hauing not vs, what can inough do?  
Inough is maintained by wisdome and policy:  
Whiche is contained of a redy wit naturally.

### Precipitation.

Hauing a redy wit and of polcy the skil:  
You ned not to care for this inough except you wil.  
There is another inough whiche is invisible:  
Whiche inough, to want is impossible.  
As for this Inough is inough I cannot deny:  
But this inough serueth but euuen competently.  
You haue no more now then dooth your self serue:  
So that your poor Bretheren soz all you may serue  
But inough that commeth by vs twain:  
Is able your self and many other to sustaine.

### Vvorldy man.

Your words are enen as true as the Gospel:  
As one named Reason of late to me did tel.  
You may be more heauenly saith he hauing richer:  
Then if you had nothing the truel to expresse.  
e I finde his wordz true soz whē almes I wold ginc  
I haue not wherwith the needy to relceue.  
Inough I haue for my self I cannot say nay:  
But I wold I had more to succour the needy alway

### Inough.

These wordz proced from a couetouse minde:  
And from a woldy lust which dooth you blinde.  
Was not y poor widdow for her offring praised more  
Then all they y offred of their superfluitie & more.  
The sacrifice of God as the prophet David dooth say  
Is a broken hart and a god minde alway.

### Couetouse.

He sayes wel by Lady, yea and like an honest man,  
But yet Sir, riches to be god, wel proue I can.  
For every man is not called after one sorte:  
But some are called to prophecy, some to preach & exhort.  
And he by that meanes Heauen ioyes to win:  
But cuery man knoweth not that way to walke in.  
Therefore cuery man (as his vocation is) must walke:

D. i. y.

I am

*Inough is as good as a feast.*  
I am sure that against this you wil not talke.  
Inough.

The greatest bosters are not the best giuers:  
Nor the ernest preachers are the best liuers.  
As lucre increaseth riches and hono<sup>r</sup>,  
So couetouse inlargeþ dayly more and more.  
I knowe soe in this realme which once were cōtent  
With proþly inough which God to them had sent.  
Wishing of a god conscience as they said verily:  
That God woulþ once again restore the veritie.  
If it please thee god Lord (said they) thy woorde to vs again send  
And then truely our Couetouse lynes we wil amend.  
But since it hath pleased God, them to welth to restore:  
They are ten times more Couetouse then they were before.  
Pea hedling without ali consideration:  
They for Couetouse make some lawes in that nation.  
Such bying and selling of Leaces and benifices:  
Such doubling of wares to extreme priccs.  
So shamefullly Gods ministers they poules haue:  
That not half inough to lue upon they haue.  
But it is an olde saying and a true certainly:  
it wil not out of the flesh þ is bred in þ bone verily.  
The worldly man wil nedds be a worldly man stil:  
Wel chuse you I wil let you alo<sup>r</sup> dw what you wil.  
I cannot think but those that of me holde scorne:  
Wil be glad of me or euer the yea<sup>r</sup> be half worne.

Exe

Vvorldy man.

Mary fare wel adien to th<sup>r</sup> deuile:  
Body of me, he would make me his dxiwil.

Couetouse,

You may see what a trusty frennd he is:

Vvorldy man.

A beggerly knaue I warrant you by th<sup>r</sup> blisse,  
And euen so he and they went about me to make:  
Within a while I should haue gone to the hedge for a stake.

Precipitation,

I warrant you that you should haue proued shortly:  
They would not haue leſt you one grote no<sup>r</sup> peny.

3 maruail

*Enough is as good as a feast.*

I maruail you wouldest aby with them any time or seasson;  
You are olde enough & trowe to be ruled by reason.

Vvordly man.

A shame take them all, I haue spent on them rr. peyd:  
That I had of money and of mine owne god ground,  
I am a shamed of my self so God me saue:  
Because I haue solde almoske all that euer I haue.  
My frends and companions when I go in the streef:  
So God help me, I am a shamed with them to meet.

Couetouse.

Passion of me it was time to looke abouf:  
They woulde quite haue vndon you, or els without donc.  
But I trowe, I trowe, if you wil be ruled by me:  
What I wil do for you, or ere it be long you shall see.  
A thousand, thousand, thousand waies I can inueneit:  
To fetch in double as much as you haue spent.

Vvordly man.

We ruled by you? yes her I doo you bothe imbrace:  
As mine owne minde to folowe all my liues space.  
For I tel you plain I am wery of their Schole:

Precipitation.

It is time for you, els they woulde haue made you a fool.

Vvordly man.

I perceiued no lesse in daxd hy the talke of Reason:  
But so it shoulde haue come to passe in season.

Couetouse.

And doo you my brother Reason perfittly knowe?

Vvordly man.

Yea, and with him one called Agilitie I trowe.  
Reason came to me, and mihi Hesterem mentem he said:  
Sola solet ratio dux fida sophorn est it cannot be denaid.

To nature and Reason he dooth open iniury,  
Whiche of other men councel dooth seek:  
God hath giuen men Reason and their Wits Policy,  
To forslake that is il, and to take that he dooth like.

Precipitation.

And belueue you not these wordz to be very true?

Vvordly man.

## *Inough is as good as a feast.*

Yes, and I haue thought on them xx. times since I tel you.  
Oh Sirs me thinks if I had money and treasure again:  
In faith I would be a lively lad I tel you plain.  
Heauenly man (quoth he) let them be heauenly for me:  
The best heauen is me thinks is rich for to be.

### *Couetouse,*

T  
In faith it shall cost me and my frends a fall,  
But you shalbe twise as rich as you were before:  
We wil do it to spite them euen with all,  
Though we do hundreds wrong therfore.

I haue set some aloft in a high place,  
Which had rather dye I dare wel say:  
Then one inch of their state should fall or avaice,  
But rather to clime vp higher if they may.

Whow, of this world I rule the whole state,  
Yea faith I gouern all lawes, rites and orders:  
I, at my pleasure raise war, arise and debate,  
And again I make peace in all Costes and borders

Nay, yet a much more maruail then that,  
Beholde, see you this little pretty hand:  
This is an Arme of Steele for it overthoweth flat,  
The strongest walles and towers in a whole land.

Power I haue lawes to alter and make,  
And all lawes made are guded by me:  
All that is don, is don wholly for my sake,  
What strength I haue by this you may see.

More ouer I haue in this little hand,  
The harts of all men & women vpon Earth:  
I rule them bothe by hea and by land,  
Plenty I make and I make also verth.

Whow, it is wundersful that is don by policy,  
While you live take heed striue not aginst policy:  
The best of them all are glad of policy,  
Yea in Westminster hall they use much policy.

### *Vvordly man.*

Prudentia nosct omnia, saith the noble man Tully  
Policy knoweth all things bothe god and il truly.  
Oh Policy, what ment I from reason & thare to straye

Peuer

*Inough is as good as a feast.*

Neuer wil I forsake you nor yours after this day.  
Oh help me Policy, help me to some money;  
Whose taste I loue better then the taste of hony.

Precipitation.

Sith worthy policy you haue intartained:  
Now none of his instruments must be disdained.

V worldy man.

Disdained? no faith let him teache me what he wil:  
And I wil do it, if it were waine owne father to kil.

Couetouse.

Say you so? by the masse giue me your hand:

Come go with me, let vs no longer idle stand. go out al.iii,  
Enter Heauenly man. togither and

Oh how hard a thing and difficult it is, make you re  
For them that in their riches do trust: dy straight  
To enter into the kingdome of Heauen or blis, waies.  
The words of our Sauiour to be true graunt we must,  
it is as easy for a Cammel through an Needles eye to thurst?

As for him that on riches hath fired his minde;

The way to eternall saluation to finde.

Example heirof you see with your eyes,  
Of the worldy man giuen to vain pleasure:  
He promised you heard, from sin to arise,  
And said he would not loue neither money nor treasure.  
But as he ought to loue it, that is in a due measure.

But beholde how quickly his promise he hath broke:  
Wherby he kindleth Gods wrath against him to smoke.

For now hath he enterained to him Temeritie  
Precipitation and heady Inconsideration;  
These cause him to work all things hedely,  
And couet to be had in reputation.

Then couetouse disgiuileth him self on such a fashion,

That as Seneca saith, he dooth good to no man:  
But hurt, & mosse to him self as time shall proue whan. Exit

Tenant.

Enter an olde man  
Alaz, alaz, to whome should I make my mone? Tenant and  
For euer and a day chayre quide vndon. speak Cote-  
My Lordlord is to couetouse as the deuile of hel: folde speech  
¶. Except

*Inoughis as good as a feast*

Except chil give him such a shameful rent.  
As cham not able, away ich must incontinent.  
Chauie dwelt there this zir and therty peer:  
Pea these vassly, ich may tel you wel nær  
And ich never paid aboue yearly vnuie pound:  
And by our Lady, that to be inough chauie bound.  
Wel, noin I must giue him euuen as much more:  
Dz els ich must void the next quarter or before.  
Dz masters, is not this euuen a lamentable dding?  
To zee how Londlords their poore tenants doo wring.  
And they are not so conelouse to ask nother, ich beleue:  
But a sorte of voles are as ready to giue.  
And especially Straungers, ye a shameful sorte:  
Are placed now in England and that in every porke.  
That we, our wives and Children, no houses can get:  
Wherin we may liue, such price on them is zet.  
Chad thought a while a go my Londlord would not haue done  
For he said he would be a heauenly man I wus. (thus  
But zowle, the Devil is as Heauenly as he:  
Thzx times worse then he was before as vxt as I can zee.

Enter poorly Seruant.

Body of me, this would make a man to swere:  
A shame take them mary, that euer they came there.  
Pay by gisse I thought he would not be heauenly long:  
For that to his nature were clene contrary and wrong.  
Vnder are such a sorte of Ruterkins lively and ily:  
That all that can be gotten is little incugh for their belly.  
Soule we work, we labour, and that night and day:  
Yet can we scant haue meat and drinck the trueth to say.  
And that which we haue, is il inough for Dogges:  
And we are serued with all, like a many of Hoggess.

Tenant.

What seruant? I pray thzx what newes with thee?

Seruant.

By my trueth Father Tenant euuen as you see.  
Kept like no mans seruant, but rather like a slauie:  
That I am wery of my life I tel you so God me sauie.  
My maister taketbon like the Devil of hel:

There

## *Inough is as good as a feast.*

There was never one so hasty, cruel and fel.  
But so couetousse Lord, Lord you wil not belieue:  
I think all his minde and study to b;ibery he dooth gine.

Enter Hireling.

Now a pestilence take him, vile cankard Churle:  
He is neither god to man, women, boy nor girl.  
Is this the heauenly man? a shame take him ells:  
Body of me, in all wickednes he now ercelles.  
And if a thing come in his hed be it god or il:  
Without all wit or reason, do it he wil.  
But so couetousse, Lord I think if he might chuse:  
The dropping of his nose he would not lose.  
Every week truely, nay then every day:  
He must haue accout how many Egges his hens lay  
Why? there was never seen such a miser as he:  
That the plague cut the throte of him for me.  
I haue wrought for him this half yeer by the week:  
And now my work is don: my money is to seek.  
If I and all mine should starue for money:  
Of him I dare say I should not get one penny.  
A shame take him, how wel the Scripture of him is waid:  
Which saith sleepe not til the Hireling thou hast paid.

Tenant.

I see wel that I complain not of him alone:  
But others as wel as I haue god cause to mone.  
Wel Servant, weeping wil not help this gær:  
But God wil plague him for it, I do not fear.

Servant

I tolde you Hireling how you shold be serued:

Hireling.

What Servant, thou lookest as though thou were starued.

Tenant.

He looketh as lustely, freshly and as wel:  
As all the Servants that with his maister doodwel.

Hireling.

His maister? why? he is no better then a thiefe:  
For so that he may haue it, he cares not who suffer greefe.

Tenant.

Ey.

Pay

*Enough is as good as a feast.*

Nay by the masse that words is but so true:  
So that his riches encreaseth he careth not who rue.

Seruant,

I knowe the occasion of all this gær:  
But I would not for twenty pound it shold come to his care  
He saith, that he wil never leaue his exection:  
Til of riches he haue gotten an innumerable portion.  
He wil builde, plant, set, and sowe:  
Til such a fame of him abode there growe.  
That there is none like to him in all the Countrey:  
And so by that meanes he shall come to autho;ritie.

Hireling,

But lightly those that come to autho;ritie after that rate:  
Doo end their lives in some miserable and unhappy state.

Tenant

Thou sole (saith Ch̄rist) this night wil I fetch thy soule frō thē:  
And then who shall haue the things that thine be?  
Wel, let him alone, I hope all wil proue so; the best:  
Euen as he leadeth his life so shall he finde rest.

Seruant,

Peace, peace for Gods sake, look where the steward comes:  
Body of me Sirs, which way shall I run? run out

Enter Couetouse.

God sp̄ed you, what mean you? would you speak with mee

Tenant,

Yea Sir, euen to desire your worship my w̄end vor to to be.  
Ich haue a zertain petition to your maschis to moue:  
And ich desire you to be my w̄end in it vor Gods loue.

Couetouse.

What is the matter? let me knowe it at once:  
I haue somwhat els to dor then hear to tread the stones.

Tenant.

By my trueth Sir I beseech you vor me to speake a god word:  
To your god maister and my Londloyd:  
Ich haue dwelt in his house this vor ty yéeres almōste,  
And therupon haue bestowed much money and cost.  
And now ich hear zay ich must double my rent:  
Or els void out of it and that incontinent.  
I beseech you vor Gods sake on me take some pitty and bone:

*Inough is as good as a cast.*

If I be put out for euer I chan vndoon.

Oh good Sir, I knowe that you may doo much:

Couetouse.

By my trueth I can doo nothing heer in:

And so God help me I esteeme no such matters worth a pin.

Wer Lady Sir you haue had it a fair season:

And y<sup>e</sup> a man should make what he can of his owne it is reaso

I warrant you, therbe inow that that rent wil giue:

Tenant.

But they shall neuer thriue on it then I beleue.

Ich knowe what he may do with the house and ground:

He may chaunce to vinde rent inough of viue pound.

Couetouse.

Wel, care not you for that, if you he a wise man:

You were best to get one better chepe where you can

For I knowe that so much for it, haue he may:

Pea, if it stod empty euen this p<sup>re</sup>sent day.

Tenant.

Wel Sir, yet me thinkes there should be a conscience

I think God hateth such couetouse, sir by your patience.

Couetouse.

Thou art a foolish felowe, heer of to me to complain:

For I medle with no such matters I tel you plain.

Hireling.

make much

God gentlemā, God sauē your life I pray to our lord: curtsey

May I be so bolde to speake with you (gentleman) one word:

Couetouse.

Whether the Deuile wyl thou into mouth me think.

So Gods ames, how he smelles all of dr<sup>ink</sup>.

Hireling.

May by my trueth Sir, I dr<sup>ink</sup> none other dr<sup>ink</sup> to day:

Wnt a little flēt milk mingled with whay.

For so God help me if so dr<sup>ink</sup> or meat I shold dye:

I haue not one farthing, any ther with to bye.

And by my trueth Sir, this is my sute at this time:

I serued your maister in making Brick and lime.

Valse a y<sup>e</sup>ar togither not missing one day:

And by my trueth all my wages is yet so to pay.

And if it please you heerin to shewe me some pleasure:

C.ij.

The

*I noug is as good as a feast.*

The same to my power with like I wil measure.  
Couetouse.

Wodly of me, what a beggerly knauie is heare?  
Whyn, canst thou not for bere thy moneyn one yeer?  
Hireling.

No by my trueli Sir, for I haue no lands:  
Nor nothing to liue vpon, but onely my hands.  
I beseech you be god to me.

Couetouse.

Whyn, I meddle not with such things y dolt knowe  
Hireling.

Yes Sir, you are maister Steward I trowe.  
Couetouse.

No faith I am but maister receiver:  
I take in all, but by gisse I am no payer.  
Hireling.

Your maister hath a great sort of receiuers in deed:  
But not one to pay the Hireling his true meed.  
All braue Vvorldly man.

What wodly policy? what malice you haue to day?  
Couetouse.

About your affaires I haue busines this way.  
And beholde Sir as I traneled the Strete:  
With these two fellowes I chaunced so to meet.  
Who tolde me that they had an ernest suite to you  
One for his house that he dwelleth in now.  
Wherin (he saith) you go about to do him much wrong:  
For he saith that he hath dwelt in it very long.  
The other said, you owe him a pece of money:  
he wrought with you half a yer & had never a peny  
And thus they took on with me before you did come:  
And now haue I shewed you the whole circumstance & some.  
Vvorldly man.

Mary hang them Villains haue I noug to do:  
But to stand and reason matters with them two?  
Hear you lenat, in few wordz you knowe my minds  
Accoding as I haue tolde you, so you shall me finde.  
Other prouide money your lease to renue:  
Dy els you shall out incontinent this is true.

Leuant

*Inough is as good as a feast.*

Tenant.

Oh Lord lord me thinks this is to much extremisie:  
Alas vpon mine age take you some fittye.  
Cham elde & haue many Children and much charge:  
I trust lendorid ich shall binde you better at large.

Vvorldly man.

I cannot tel what I should doo more beliere me:  
Many Landloids would not doo as I doo by thee.  
For I am cōtent for money ȳ shouldst haue it before an other:  
I can doo no more for thee if thou were my b;other.

Couetouse.

Thou must be answerd father, there is no remedy:  
By Saint Anne me think he speaketh very resonably.

Tenant.

This resonable speaking cōmeth frō an vnireasonable minde:  
Who be to him that to such inconueniences shall a man binde.

Hireling.

If it please you Sir, help me to my money if you may:

Vvorldly man.

No by my faith Sir you get it not to day.

You shall tary my leisure, I wil pay you when I see cause:

Hireling

You are happy Sir, in your hands you haue the lawes.  
But by gisse if I had any thing that would doo you pleasure:  
You shold haue it when you would and not tar y my leisure  
Wel I beliere verely that the prayers of the poor & his cry:  
Shall ascend into the eares of the Lord God on hys  
And he wil plague all those that righteouesnes withstand:  
And as the Prophet saith rot their posteritie out of ȳ land.

Tenant.

Wel Hireling, let vs departe this place:

It preuaileth not vs of him to traue any grace.

Hireling.

No more shall it preuail him the Scripture saith in ded:  
To ask mercy of the Lord when he standeth in need. Exeunt

Vvorldly man.

Ha, ha, ha, I must laugh, so God me saue:

To see what a sort of lutes now a dayes we haue.

Couetouse.

*Inough is as good as afeast.*

I warrant you if you wil be ruled by Reason and policy:  
You shall haue all the woe; lde to sue to you shottly.

Vorlly man.

A common saying the for fareth the better and not y worse:  
Whan that the good wife doth him ban and curse.  
So what care I though to curse me the people do not ceasse:  
As long as by them my riches doth increace.  
Oh policy, how glorious my buildings doo shine:  
No gentlemans in this contrey like vnto vmine.  
Hir what shall I dor? I must make my barnes more great:  
For I haue not rowme inough to lay in my Rye and whete.

Couetouse.

Set men a work with it as son as ye can:  
If you lack rowme, make more you may than.

Vorlly man.

By gisse I wil, they shall in hand to morrow:  
I thank you policy I need nothing to bozowe.  
Sirra, the little tenament that by my house doth stand:  
I would I could get that to, even out of hand.  
I want a little buttrye to lay in my drink:  
And that would serue the turn handsonly I think.  
And to say the trueth it is not meet that such a begger as he:  
Should dwel so neer vnder the nose of me.

Couetouse.

Who the Deuile put that into your minde?

Vorlly man.

Many euene that did reason my trusty frend.

Couetouse,

I haue bin about it my self all this week:  
Redy wit all the Lawes for to delay doth seek.  
We wil haue it I warrant you by hook or by crook:  
Dush I warrant you for such od ends dayly we look.

Prophet without.

O thou Earth, Earth, earth, hear the word of the Lord:  
Knowe thy self to be no better then Clay or dust:

Let the Vorlly man looke sudenly about him,  
He that thy life to Gods trueth doalwaies accorde:  
For from earth thou cammest and to earth thou must.

Couetouse.

What

*I noug is as good as a feast.*

What is the matter: why what aile ye: why look you so about  
VVorldey man.

I hear a terrible noise, surely without dout.

Whiche pronounced the wordz of the Prophet Ieremy:  
Saying Earth, Earth, turn thee speedily.  
Couteouse.

Why, and are you afraid, and amased at that?

I see wel you haue a hart like a Quare  
Prophet.

That seruant that diligently dooth fulfil,  
And watcheth at all times for the coming of his maister:  
And dooth in the mean season apply his wil,  
Of his masters gods, there be no spoile nor waster.  
That seruant shalbe sure to be a Taster.

Of Gods blessings and ioyes everlasting:

Wher as is all consolation and nothing wanling.

But that servant that liueth idly without care,

And looketh not diligently upon his Office:

His maister shall come saderly or he be aware,

And si all minister to him according to justice.

The portion of spocites shalbe his.

Into utter darknes cast him out wil he:

Wher as weeping and gnashing of teeth shalbe.

Exit.

Couteouse.

Oh Sira, mary Gods blessing on his hart:  
Ful honestly he teacheth you Sir, their parte.

Vvorldey man.

These be the wordz of the holy Scripture:

Declaring the difference betwenn y iust and unpure

God Lo:d I wold know what these wordz do me ne

Couteouse

Your Chaplain can tel you, for he is ver g wel seen.

Vvorldey man.

I pray you policy, call him to me hether:

But look that you come again bothe togither.

Couteouse.

Yes that we wil I warrant, you need not to feare:

We wil be heer again or a Horse can lick his eare.

Vvorldey man.

A.

By

## *Inoughis as good as a feast*

By my trueth methinks I begin to war sick:  
In sending away my counceller, I was somewhat to quick.  
Wel, I wil sit me down and say to sleep her:  
Til they into this place again dor appear. Oh my bed.

Enter Gods plague and stand behinde him a while  
It is euен I that upon thee doth blowe, before he  
Filling thee with plagues and sundry disease: speak.  
What I am, indeed I wil learne the to knowe,  
For I am not afraid the to displease.

Thou shalt departe from thy house and land,  
Thy wife and Children beggers thou shalt leaue:  
Thy life thou shalt leue euен out of hand,  
And after death thy iust rewarde receiue.

Thy ilgotten gods shall not thee deliver.  
Thyne costly buildings shall nothing prevail,  
Thy odours, thy swet smelles and thou shalt perish togither,  
Thy rings, thy bracelets, and Golde chaines shall fall.

Straungers and those whome thou didst never knowe,  
Shall possesse that, whiche by fraud thou hast got:  
Thy seed from of thy ground God wil ouerthrowe,  
Because at his Prophets preaching thou amendest not.

Thou sleepest in death as the Prophet David doth say,  
Out of which sleepe when thou shalt awake:  
Thou shalt perceiue thou must needs away,  
And that on thee God wil no mercy take.

I am the plague of God properly called,  
Whiche commeth on the wicked sudainly:  
I go through all townes and Cittyes strongly walled,  
Striking to death and that without all mercy.

Her thou wicked couetouse person I dor strike,  
Whiche once on the plowe hadst taken holde:  
But willingly again thou rannest in the Dike:  
Therfore thy plague shalbe doubled seuen folde. Go out and

Couetouse. Stand at the door  
Come Sir Nicolas, come Sir Nicolas, come Sir Nicolas come

Ignorance.  
Cham saint by gisse, would ich had a little more bunt.

Couetouse.  
A pestilence take the, hast thou not inough yet?

Ignorance

*Inough is as good as a feast.*

*Ignorance.*

*No, I can drinke a Galon and eat never a bit.*

*Couetouse.*

*Come in þy knaues name you must expound a matter*

*Ignorance.*

*I can expound god ale from fair water.*

*Couetouse.*

*Wush selow thou must expound a pece of Scripture*

*Ignorance.*

*I can do it as wel as any Bishop I am sure.*

*I haue spouted with the Geneuians &c. on a rowe;*

*Couetouse.*

*And thou wert to god for them all I trowe.*

*Ignorance*

*Was þe yea faith that I was you shall vnder stand*

*With a pece of Lattin I set them all one dyg land,*

*Couetouse.*

*And I p;ay thoc hertely what was it? let me hear:*

*Ignorance.*

*Thou shalt if þe wile promise to give me a pot of bær*

*Magistrorum clericium inkepe miorum*

*Totus perus altus yongus et oldus*

*Multus knauoribus et quoque fasorum*

*Pickpursus omnis argentus shauus & polus.*

*Let me see what they are all able to say to this.*

*Couetouse.*

*For out of dcut a worthy pæce of learning it is.*

*Ignorance;*

*A man may as much edysyng out of my lattin take:*

*As ye may out of exposicioñs þy many ministers make*

*Couetouse.*

*Euen as thou saist, in faith much of a kinde:*

*For they place the scriptures as lethers in þy winde.*

*Peace body of me, our maister is a slayp:*

*Ignorance.*

*Many it was time indeed for vs silence to keþ.*

*V. worldy man.*

*Oh I would if I could, but now it is to late:*

*Hold thy peace I pray thee and do me no more rate.*

*F. g.*

*Couetouse*

*Inough is as good as a feast.*

Couetouse.

To whome speake you to Sir: to him or to me?

Vvorldy man.

There is no remedy now man, & that thou doest see.

Ignorance.

Passion of me Sir, he dreameth me think:

VVorldy man.

Is there no remedy, but to hel I must neds sink:

Couetouse.

For my life Devotion he is hanited with the Mare:

Ignorance.

Say it is some worder thing truly I seare.

Couetouse.

I holde a Crown he is not very wel:

Ignorance.

So me thinks so; he dreameth of going to Hel.

Couetouse.

We wil wake him out of that troublesone sleep:

Ignorance.

Good Lord seest thou not: beholde how he doth weep

Couetouse.

How do you good maister: is he a sleep or a wake?

Vvorldy man.

Oh good Lord, how my hart dooth ale.

Oh sick, sick, never so sick in my life before:

Good Lord, policy I think I shall never go hōe more.

Ignorance.

Say God so:bid, why where is your greef?

Vvorldy man.

All the partes of my body wanteth releef.

Oh Devotion, I haue such paines in my head:

That truely, truely, I wish my self cuen dead.

Couetouse.

We thought you dremed, so to your self you did talk

Vvorldy man.

In ded Sir, I dreamed I had a great iourney to walke.

Oh what great paines and tormentes It bought my self in:

Lynig in fire which to burn did never lit.

And me thought before me the plague of God did stand:

Revy



*Inough is as good as a feast.*

Saint Vncuynber be with vs, and the blessing of S. Anthony:  
Help, help our Lady of Walsingham and all her holy company.

Enter Ignorance.

Whys? how now? what is the matter? how doth he Policy?  
Couetouse.

Body of me help, he is gone els and that verily  
Ignorance.

Stand away swish knave and let maister Phisicion come:  
Couetouse.

Maister Flebishiten, should I say, M. Phisicion, I pray you look  
Phisicion. (in his bum

By your leue my maisters, me thinks it is no tyme to iest:  
Stand back I pray you, and do not me molest.

Passion of me maisters, count you this a play?

One of you quickly bring me hether a Key.

Some drinke, Aqua vita, i' t may be got:

With sped let vs haue some drinke tha: is hot.  
Couetouse.

Say, I tolde you before he was past remedie.  
Phisicion.

No there is life in him, yet I see verily.

Run I pray you and fetch such things as we lack:  
Some drinke and a pillow to lay at his back.

Ignorance.

Haer is drinke and all things redy at hand:  
Phisicion.

Give me rowme I pray you, out of my light stand.  
Couetouse.

Iesu mercy, lo how busy maister Phisicion is:  
Yer you Sir: is it not best you look on his pis.

Phisicion

Be besy and  
dawe him  
as though  
he were at  
dying.

God felow be content, I pray the hertely:  
Thou art disposed to iest me think verily.

Couetouse.

God felow godman whoball, I wil make you chaunge your  
Before that so; your labour you get the value of a grote. (note  
Phisicion.

What holwe worldly man, in Gods name I say:  
Look vp for the loue of God, do not like a beast decay.

Wlozldig

*Inough is as good as a feast.*

Vvorlly man.

Who is there: what art thou that callest me?

Couetouse.

Myr Sir, maister Flebithiten, Phisicion is come & it was he  
Vvorlly man.

Oh sirs, sirs, I fear me all this labour is in vain:

You might haue let me go, I was wel out of my pain.

Oh maister Phisicion, how think you? what say you to me?  
Phisicion.

By my trueth there is no remedy but one, that I can see.

You must put your wil to Gods wil I can say no more:

Couetouse.

Why: scolish Phisicion he knew that wel inough before.

Vvorlly man.

What saist thou: is there no remedy but I must dye?

Phisicion.

No Sir by my trueth, as far as I can see o; espye.

God may do much, for he is omnipotent:

But you are pale help in this wold in mans iudgement.

Couetouse.

What the devill doest thou heer: then get thee away:

Vvorlly man.

Departe Phisicion, and thou haſſe no more to say.

Phisicion.

I trusſt then, Sir you wil content me for my paines taking:

Couetouse.

You ſhall haue a new loſe, at the maidis next baking.

Vvorlly man.

Go thy waies I pray thee and trouble not my minde:

For theſe newes, to giue thee any thing, in my hart I cannot

Phisicion.

(ſinve

God Lord haue mercy on thee, belike it is to late to amend:

In wickednes thou haſt liued, euen ſo thou wilt end.

Gentleman, I trusſt you wil not ſee me loſe my labour:

Couetouse.

Gentleman go as you canie, you are not ſo much in my fauour

Phisicion.

A common ſaying in deed, that is like vnes like:

A wicked w. for wicked ſeruants, God muſt nedds ſtrike Exe

dy

*I*nough is as good as a feast.

V<sub>er</sub> worldly man.

Oh Sirs, is there no remedy? what shall I say?  
Is it not best I set all things at a stay?

Couetouse,

Yes make sure work of that while as you be her:  
Ignorance.

It is time in ded, for death in you doth appear.

V<sub>er</sub> worldy man,

Once you knowe that I am greatly in det:  
And now every one wil strive, their owne for to get.  
Will my wife therfore get a letter of administration, as soon as  
And then as she listeth, my Creditors she may pay. (She may  
In ded I haue inough to pay every man his:  
But by Lady I cannot tel what mine owne shall mis.  
Commend me to her, and bid her take no thought:  
But in any wise lef her (as neer as she can) for go nought.

Couetouse,

By my trueth this is wunderfully wel inuerted:  
As you haue said, I warrat you it shalbe frequented.

Ignorance.

Your minde in this thing bndonked is not il:  
Now as for other things it is best you make a wil.

V<sub>er</sub> worldy man,

It shalbe (Devotion) euena thou haste said:  
Write quicklyf or of my life I am afraid.  
Oh must I needs dye? oh must I needs away?  
Ignorance.

Her is Ink and Paper, what st all 3 w<sub>it</sub>ce?

V<sub>er</sub> worldly man.

In the name, first of all do thou in dits.

Ignorance.

In the name, in, in, in, in the name, what more?  
V<sub>er</sub> worldy man,

Of, of, of, of, what more? fall down,  
Couetouse.

Body of me, down with the paper, away with the Ink:  
Ignorance.

Passion of me Couetouse he is gone me think.  
Holde, holde him, let vs see if any life in him be:

Couetouse.

*I*nough is as good as a feast.

Couetouse.

Pay holde him that wil, the Devil holde him for me:

Ignorance.

Passion of me he is dead, how shall we do nowe

Couetouse.

Canst thou not see? no more can I, I make God auow.

Hira heer was a trim end that he did make:

Thou never heardst him the name of God in his mouth take.

Ignorance.

Tush, God: a straue, his minde was other waies occupied:

All his study was who should haue his gods when he dyed.

Indeed all men may perceiue his minde to be corrupt and ill:

For God would not suffer him to name him in his wil.

A straunge matter, when men haue given ouer God:

They may be sure to be scurged with his sharp rod.

Couetouse.

This is the end alwaies wher I begin:

For I am the rot of all wickednes and sin.

I neuer rest to teach and instruct men to euil:

Til I bring them bothe body and soule to the Devil.

As we haue don this worldly man heer as you see:

Come therfore Ignorance, wait thou vpon me.

The Devil and I, thou shalt sic wil not leaue:

Til we haue made the greatest parte to vs to cleue.

Come, let vs go hence, heer is no more to be said:

Farewel my masters our parkes we haue playd.

Enter heer Sathan.

Oh,oh,oh,oh,all is mine, all his mine,

My kingdome increaseth every houre and day:

Oh, how they seek my magestie deuine,

To come to me they labour all th at they may.

The worldly man (quoth he) nay the diuillish man than,

For more wickednes and mischeef then he did vse:

I my self indeed neuer devise can,

Oh at his ioly twidome I must needs muse.

How cunningly put he his mony to blury?

Pe a, and that without offence of any law:

He was not to learne any kunde of bribery,

Wherby wicked gaines to him he might draw.

C.

An

*Inough is as good as a feast.*

An abhominable drunkard, a stinking Lecherer,  
A filthe ~~hoomit~~, a corrupt canscience within:  
A priuy slanderer, and a subtle murtherer,  
To be short, a ver y hunghil and sink of sin.  
Oh my boy Couetouse, I may thank shē of all this  
Thou nouldest him in all mischæf and vice:  
Therefore shalt thou be sure to haue my blisse:  
For aboue all other thou indeed art moste wise.

Thou teacheſt the woſtly man, a leacemonger to be,  
To oppreſſe the poſe and of his riches him to defraud:  
Wickedly to rſe the lawes he learned of theſe,  
Therefore indeed thou art woſthy of much laud.

All you woſtly men, that in your riches doſt truſt,  
Be merci and ſoond, builde Palaces and make lusty cheſt:  
Put your money to vſury, let it not ly and ruff,  
Occupre your ſelues in my lawes while ye be haſt.

Spare not, no: care not, what miſchæf you frequent,  
We drunkennes, deceit, take other mens wiues:  
Paffe of nothing, one houre is inough to repente,  
Of all the wickednes you haue don in your liues.

Oh if you wil thus after my Lawes behaue,  
You ſhall haue all things as this woſtly man had:  
Be bolde of me, what you wil to craue,  
And dout you not but with you I wil play the louing lad.

Pea, and after death I wil prouide a place,  
For you in my kingdome ſo; euer to reign:  
You ſhall fare no wурſe then doth mine owne grace,  
That is to lye burning for euer in pain.

Come on mine owne Boy, go thou with me,  
Thou haſt ſerued me dueſy, and haſteſt me neuer:  
Therefore now for thy paines rewarded ſhalt thou be:  
In euer laſting fire that burneth for euer. Bear him out vp  
Contentation, on his back.

He that toucheth pitch, ſhalbe defiled with the ſame,  
And he that keþth company with thoſe that be vicious:  
Shall at the length groue like vnto the ſame,  
Working things wicked and pernicious,  
Euen ſo it is alſo to be associate with the righteous.  
For he that haunteſt and keeþth honest company:

Caſſon

*Inough is as good as a feast.*

Cannot chuse but live according to the same actually.

Example, the Jewes being conuersant with the Heathens,

Drank of their superstitution and idolatry:

And by that meanes fel from the true God of Heauen,

To worshipping of Blockes which was meer blasphemy.

Likewise it is at this day verily,

Chisten men are seduced by keeping of il company:

And brought from the very trueth to hypocriey.

And who are those that are thus deceiued?

Euen such as are not content when to are wel:

They be not thankful for that they haue received,

But euer they think stil more and more to excel,

Contentation from their mindes they doerpel.

And vnder the pretence of reason, wit and policy:

They couet to run to mischeef and sin heudey.

Heauenly man.

Like as Golde and siluer is tried in the fire,

So faithful men in the fornace of aduersitie be provied:

The heauenly must not live as flesh and lust doth desire,

But heauenly things of heauenly men be loued:

With no kinde of temptation he must be moued,

We it sicknes or pouertie, or what so euer of God is sent:

The heauenly must take it patiently and be therwith content

Inough,

Inough is as good as a feast, where contentation doth dwel,

For where he remaineth is the spirit of God with rest:

The vnquiet minde of the couetouse doth grutch and dwel,

And to live with inough he doth abhoyre and detest.

The grædy gasping of Couetouse doth him so molest.

That to be rich he all his w hole minde doth set:

Nothing regarding how the same he doth get.

Contentation.

Pithagoras saith, that a man of Couetouse desire,

Cannot be contented nether with abundance:

For the more he hath, the more stil he doth require,

Wherfore such persons prouoke God to vengeance,

Example of the worldly man, late of rememb'rance,

Whose wicked life offendeth the Lord so exceedingly,

That his heauy plagues came vpon him sudenly.

G.y.

Heauenly

*Inough is as good as a feast.*

Heauenly man.

God graunt his ende, example may be,  
To all men hoin their riches they shall use:  
Make not that thy God, which shoulde be servant vnto thē,  
For in so doing thou doest it greatly abuse.  
I pray God (I say) that our couefouse we may refuse,  
And one of vs to loue an other, for that pleasest God best:  
So shall we be sure to inheret the godly land of rest.

Rest.

By Gods great godnes I am sent vnto thē,  
Rest is my name wherin the heauenly shal abide:  
Happy are those persons that come vnto me,  
For I bēing present all troubles I do deuide.  
With ioyes I am adornd, yea on every side,  
Whiche are prepared for the heauenly from the beginning:  
And giuen vnto them for a rewarde of their godly living.

Heauenly man.

Thanks be given to thē O ffather omnipotent,  
Thy merces Lord, and not my deserts truely:  
Hath caused those ioyes to me to be sent,  
Graunt me grace therfore to praise thy name duely.  
Thy godnes appereith to me euery day newly.  
Whiles breath and life prolong my dayes:  
My mouth shall not ceasse thy holy name to praise.

Inough.

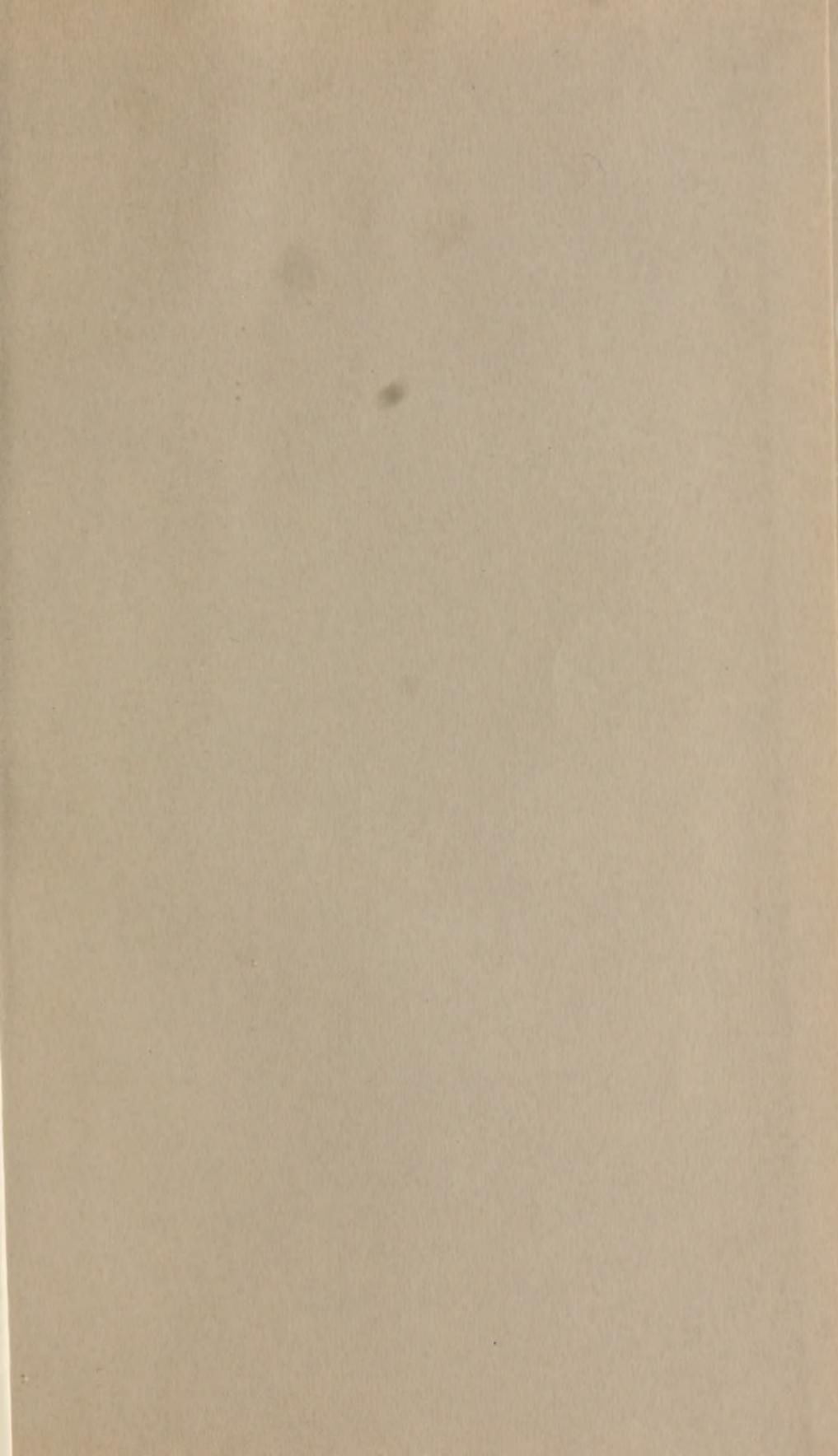
Inough is as god as a feast, her let vs stay,  
We haue troubled our audience, that let vs remember:  
Let vs conclude therfore, but first let vs pray,  
That it wil please God in mercy our god mistres to tender,  
Our fauor to stablish wherin we be slender.  
That at the last day when the trump shall blowe:  
For to be heauenly men the Lord may vs al knowe  
Contentation.

First let vs call to God for Iesu Christes sake,  
Long to preserue Elizabēt h our moſte noble Queen  
God Lord graunt her highnes the heauenly path to take,  
And that all bye waies, of her highnes may be ſeen.  
Encreace her welth, prolong her helth, preserue her life:  
That long ſhe may rule this realme, wout debate or strife.

¶ Finis.







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